THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—ROM. 10: 14, 15.

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A PERSONAL TESTIMONY.

BY PRESIDENT FRANCIS M. LYMAN OF THE EUROPEAN MISSION.

FROM the moment when the boy, Joseph Smith, full of joy and hope, made known to his former religious friends the great manifestations he had received from heaven, there has been a bitter opposition raised against the work of the Lord. Nearly ten years before the word "Mormon" was heard among modern peoples, persecution had begun. Before a single principle of the new religion was declared, except faith in God, the Father, and His Son, Jesus Christ, as personal beings who had the power and inclination to reveal themselves to mortal man, attempts had been made to take the young Prophet's life. Like the great red dragon that John the Revelator saw, the power of evil stood ready to swallow up the divine work that was brought forth in these latter days.

As new light came by revelation and honest souls began to accept the doctrines, opposition became more general and manifested itself in many ways. Malicious prosecutions were instituted, mob violence was threatened and many times accomplished, and the unpopular people were driven from their homes. False reports were circulated and these have been the weapons most commonly used. The most wicked things have been told about the Latter-day Saints falsely, until a prejudice has been built up mountain high. Many good, conscientious people have been deceived and like Paul have even fought vigorously against the truth thinking they were doing good. Their sincerity has not,

however, rendered their mistaken attitude right nor the work they sought to overthrow wrong.

The ways of the Lord are so different from the ways of men that it would be very strange if they did not come into strong contrast, even if the ever-watchful evil one were not present to stir up opposition. Under the inspiration of the Lord thousands have left their homes in Europe and different parts of America and have gathered with the Saints in Zion. To do this they have had to make sacrifices, and many times their course seemed from the merely human standpoint to be foolish indeed. The inquiry has frequently been made, "Why must you go there? Can you not worship God here as well as at any other place?" There is no compulsion or worldly inducement of any kind, yet the Lord has led His people together. The world has not seen the reason for the movement, in some cases has attempted to stop it, and yet has been astonished at the success attained by the united people.

The Lord's way is also illustrated in His requirement that the Saints pay tithes. Men who look on the matter from a worldly standpoint declare that such a tax is too great for people to pay, especially the poor. They ask why the matter of giving is not left to the individual so that he may donate for the sake of his religion just what he desires. No one pays tithing who does not believe in it and do it voluntarily, but the Lord commands every member, whether rich or poor, to give a tenth of his income and promises certain blessings to those who comply with the law. No Saint that has paid his tithing faithfully doubts the material advantage of doing so, and then there is the greater satisfaction in knowing that he has discharged his debt to the Lord and has not robbed Him. He feels that it is no burden or injustice to pay a tenth back when the Lord has given him the whole.

The missionary work carried on by the Latter-day Saints is another striking contrast to conditions in the world. The Presidency calls upon hundreds of men each year to leave their families, farms, business, schools, professions, or whatever occupation they may have and journey forth to some part of the world, paying their own way thither and sustaining themselves during several years' absence out of their own means, not only not receiving remuneration, but even bearing their own expenses. Men, religious and irreligious, look upon this sacrifice with wonder. They do not at first believe that such conditions really prevail. When convinced that the Elders are actually supporting themselves, they begin to look on the Church as something tyrannical for making such unheard of demands upon its members. In times of peace no government requires so much devotion from its citizens; and no business firm ever calls upon its employes to give such service. Yet the missionaries go gladly, feeling it an honor to do their humble part in preaching the Gospel. They do not go to please men, but for the love of God and the desire to bring salvation to His children. There is no ulterior purpose in their service. The things of this world and its enjoyments they and their families could far better obtain without making this tremendous sacrifice. And yet there is a joy and blessing in it all that no other course than that of sacrifice for the Lord would bring.

In many other respects the Gospel of our Redeemer is so different from the theories, systems and institutions that have grown up under human influences

alone, that the world naturally opposes the people of the Lord, especially when the world is great and mighty and the Saints are few and lowly. But outside of this antagonism that ever asserts itself whenever a new idea, new truth or reform finds earnest advocates and begins to grow, there has been another strong influence at work. Satan, the enemy of the Lord and the adversary of men's souls, has used every power he controls to oppose the work. He has raised mobs and by brute force driven the Saints from their possessions in the hope of dispersing them. When they gathered and made homes in another place, he slew the leaders and others, and sought to exterminate the rest by mobs or by driving them into the wilderness to perish from the elements. When they had begun to make the wilderness blossom, he led an army out to wage war against them. These are some of the persecutions that have been inspired by the evil one. And yet this shocking injustice and these horrid crimes raised almost no outcry from the people of the world, for Satan, the father of lies, had scattered everywhere such a fabric of falsehood that people could not see through clearly and distinguish the right and the wrong. The report went into the world that the Latter-day Saints were a wicked and impure people, guilty of all sins and corruption. The seeds of falsehood have been sown by men and women, yet in it all, as in the murder of the Prophets, the spirit of the devil has been manifest.

At different times Satan has attempted to crush the people at one blow and leave no vestige of the work, but failing in this he has sought to hinder new converts from entering on the way of salvation. When the name of "Mormon" became an object of ridicule or fear, or both, it required strong faith and great determination to accept the unpopular doctrines. By this means communities and governments have been made hostile and have hindered or entirely held back the advancement of the truth into such places as they controlled.

Yet the opposition of the evil one as manifested in lies, persecution, murder and resulting unpopularity of the plan of salvation is as logical as it is that signs follow believers. Was the work of the Lord ever on the earth when such opposition was not shown? The Gospel never will become popular until Satan is bound. The Savior comforted His disciples by saying that they were blessed when men should revile and persecute them and say all manner of evil against them falsely for His sake, for thus were the Prophets before them persecuted. His words are as applicable to-day as they were then. Satan, who had influence enough in the world to cause the righteous John to be ignominiously beheaded, to have the Savior of the world called Beelzebub, judged as a blasphemer and crucified, to bring the faithful Apostles to unnatural deaths and finally to triumph over the Church of God on earth, has not become so gentle that he will permit the Church to rise again and grow in influence without a bitter struggle. One might as well expect evil to turn into good, as to see the true Gospel of our Lord go forth in the world unopposed by all the powers of hell.

To those who will listen to testimony it is my desire to say that no wickedness nor corruption has ever been sanctioned or tolerated by the Church. I am competent to testify in this matter, for my life has been spent among the Latter-day Saints. My memory extends back to the very first leaders, and I have had a most intimate acquaintance with all the prominent men since that

time. I have met and talked with two of the three witnesses of the Book of Mormon, and heard their staunch testimony that they actually did see the angel and hear his voice, and that they beheld the plates of gold on which was engraven the sacred history of the ancient inhabitants of America. I knew the man who set in type the first edition of this book and heard him state that the financial obligation entered into for publishing it was most honorably discharged. My experience has not been confined to any particular place, but I have seen the Saints and watched minutely the workings of the Church organization at home and abroad, in every stake of Zion and in many mission fields.

There is no such thing as tyranny known in the Church. Those who accept the Gospel do so of their own free will. Although the Elders preach earnestly the plan of salvation, they do not urge people to be baptized. The time for taking that step must be determined by the convert, after coming into harmony with the conditions that the Lord has laid down for those who desire forgiveness of sins and membership in His fold. Every requirement that is ever made upon a member is based on his or her faith, and if faith is lacking no suggestion of compulsion is thought of. Members pay their tithing, go on missions, remove with their families to build up colonies on the frontier, and do other works of sacrifice because they believe the Gospel and have faith that the officers of the Church are inspired. They could refuse to do any or all of these things and have to answer only to their conscience for their neglect.

The principle on which officers of the Church and of all its organizations hold their positions is a just one. They are chosen by inspiration of the Lord through His priesthood, but the members are recognized as having rights of inspiration also. There is no one that can hold his place against the will of a majority of the members. Upon appointment his name is submitted to them for approval or rejection, and after that, at frequent intervals, once, twice, or four times a year, they are called upon to declare whether they will retain and sustain him in office. These votes are not dead forms, but are actual manifestations of the desires of the members. Sometimes they refuse to accept or to sustain those who are proposed for positions, and in such cases new names must be submitted. That such occurrences are rare is an indication of the unity in the Church, and the oneness of spirit enjoyed by both officers and members.

To say that the Church is ruled by its priesthood is no more than to say that a republic is ruled by its citizens, for every worthy man in the Church is given some portion of that divine authority. All of these have a ministry and bear some part of the responsibility of the work. There can be, therefore, no gulf between priesthood and laity among the Latter-day Saints.

The only penalty any member may suffer from the Church for wrong-doing is that he be disfellowshipped or excommunicated. This is indeed extremely serious and cannot be done arbitrarily. Every case must have a hearing and this in the presence of the accused if he desires it. He has also an opportunity of having witnesses and evidence heard in his defense. To guard against errors of judgment, appeal may be taken from court to court until the First Presidency review the case to see whether justice has been done. Whenever right is outraged, it is corrected and those guilty are rebuked. No officer is so high

that he cannot be called to account for his actions. He may be tried for transgression just as may the least member. Those who are not of us have often resorted to the Church courts in order that difficulties might be settled fairly and without delay. So far they have never complained of lack of justice. These tribunals of the Saints, which render their decisions on all matters temporal or spiritual, wherein difference exists between parties, without charge and uninfluenced by money considerations, are the surest safeguards against oppression that can exist among a people.

Nowhere have the poor and the aged better care than among the Saints. While idleness is discountenanced most severely, and every effort is made to provide work for those who are without, yet the worthy poor are not permitted to suffer if they make their wants known. Provision is also made to have the temporal as well as the spiritual condition of the members reported to the presiding officer in every district, so that the needy and afflicted may be discovered and their wants supplied. Teachers are required to make visits at least monthly to every family wherever the Church organization is complete. The offerings and tithes are used in part to supply the needs of the poor.

The tithing paid by members and their offerings form the revenues of the Church. From these means houses of worship and temples are built, educational institutions are sustained, the poor are provided for and those who are giving their whole time to Church work are supported. What these receive is not payment for preaching the Gospel, but having no time to devote to private labor or business, they must have some means to live upon. The missionaries and officers who are required to devote only a part of their time to ecclesiastical duties receive no aid from the Church, as they are able to support themselves.

One of the great purposes of our being placed on earth is for the development of character and the obtaining of useful experience. Under no other system is such an opportunity given to secure these results as under the Gospel of our Savior. To those who render obedience to the plan of salvation tests of character come continually, the true meaning of life grows apparent, and the soul is enriched with the experiences that give wisdom, courage and faithfulness. Those whom the Lord has chosen to stand at the head of the Church have been the most severely tried. They have been such as could say with perfect sincerity of their Master, as did Job of old, "Though he slay me, yet will I trust in him." They have been and are pure in their lives and humble and devoted in their spirits, and have shown unconquerable faith in the Lord and His work.

The Gospel net gathers many kinds of fishes, some good and some bad. But as time goes by, the wicked are discovered and cast out. Those whose repentance has not been real fall back again into their former sins, and lose the spirit of the work. There is one thing very clear to all who observe conditions within the Church. It is that immorality and such transgressions as are looked upon with no great seriousness in the world have a blighting influence on Latter-day Saints. The Prophet Joseph Smith declared that any man that looks upon a woman to lust after her will deny the faith. Those who indulge in impure thoughts or actions, unless they speedily repent and go back no more to their sins, will die away spiritually. It is as impossible for them to

grow as it is for the young tree in the dry earth of the desert. The Spirit of the Lord becomes offended and leaves them, and they stand like milestones along the way, showing others who pass by just where they gave up the struggle.

In conclusion, I wish to bear my testimony that Jesus lives and rules with His Father in the heavens, and that He is directing the preparation for His second coming. His Gospel is now being preached as a witness in all the world, and a few are receiving the glad message. The Prophet Joseph Smith, though slain by a lawless mob in the splendor of his manhood, did not live in vain. He finished his work on earth, and through his faithfulness he will stand next to the Savior at the head of this great dispensation of the Gospel. Revelation has been and is still enjoyed by his worthy successors to this day, and it will not cease until the Lord comes to dwell personally with His Church, for this work will never be thrown down nor given to another people, but will endure forever.

ARK OF THE COVENANT.

One of the unsolved problems of the past is the whereabouts of the ark of the covenant and other sacred pieces of furniture of the ancient temple. The ark was a box overlaid with gold. In it were kept the law, and some sacred relics of the wanderings of the people in the desert. The ark, together with some sacred vessels were supposed to have been hidden by the Prophet Jeremiah, when the temple was threatened with destruction, and since then they have been lost sight of. The question is now asked whether the ark may not be found in Ireland, in the Hill of Tara. In fact, excavators are at work looking for it there.

A correspondent of the *London Express* undertakes to show how the famous box may have reached the Emerald Isle. He points out that Jeremiah, when fleeing to Egypt, no doubt took with him such objects as the pot of manna, Aaron's rod, and the two tables of stone upon which the commandments were engraved, which were stored in the ark. But in Egypt some of the refugees fell into idolatry. This so annoyed the prophet that he quitted the country and left it for one of the colonies of the tribe of Dan (supposed by some to be the present Denmark). The prophet still carried the sacred objects with him, and among his companions was a daughter of the king of Judah. Irish tradition has it that the vessel carrying the refugees was wrecked on the coast of Ireland, and the youthful king of that part fell in love with the king's daughter, who was given him in marriage by Jeremiah upon his promising to establish a college at Tara and promote learning and religion. This the king promised to do, and tradition says that upon the death of his wife he raised a cairn (the famous Hill of Tara) over her remains, and buried in it the ark and some of the relics.

Jacob's stone, according to the same tradition, later on passed to Argyllshire, and thence to Scone, whence it was brought by Edward I. of England to Westminster Abbey, and now rests in the coronation chair.

Tradition gives generally a very feeble light upon important questions. But it is always interesting. Sometimes there is a historical foundation for it, buried under the traditional heaps of rubbish.

As for the ark, it is not impossible that it will be found some time. It may be needed as a witness for God against infidelity; it may be needed to condemn a generation that wilfully closes its eyes against the light. In that case it will certainly be found. Revelation will lead to the place where it may have been deposited by the Prophet, and bring it to light, as the records of this continent were brought forth through the power of God, in due time.—*Deseret News.*

RAPID EATING.

However much one may admire the enterprise and rapidity of work in America, there are some disadvantages to the high tension of life of the business men across the water. This is shown in the nervous collapse that not infrequently happens among the overstrained workers. The habit of rapid eating is characteristic of Americans, and is acquired under the influence of the hurry that is so common there. It is proposed to introduce this most unbecoming as well as unhealthful method of taking food in England by establishing the "quick-lunch" restaurants. The *Lancet* offers the following timely warning:

"We do not hesitate to ask that all our readers will impress upon their patients that the adoption of this proposal would be a wicked physiological step. The repair of the body is not a process to be trifled with in this way; eating should not be done in a hurry. The demands of business may be pressing, but the demands of the body are in reality more serious. Just as by stoking a steam-engine to cramming point the fuel burns badly and the intensity of the fire is lowered, so by bolting his food the vital processes within a man's body are hindered rather than helped. Necessarily food eaten rapidly escapes in a great measure the preparatory processes of digestion and sooner or later a breakdown in the maltreated human machine supervenes. In a word, hurrying over eating is fatal to the healthy sustenance of the body."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

The personal friends of Senator Reed Smoot and many citizens of Utah sent congratulatory telegrams to him at Washington on receiving the report that he had received his seat in the Senate by the unanimous vote of its members.

The Utah legislature has passed bills appropriating $10,000 toward maintaining an exhibit at the Lewis and Clarke Exposition to be held at Portland, Oregon, in 1905, and $50,000 for the Utah exhibit at the St. Louis World's Fair to be held in 1904.

The Utah Art Institute opened its fifth annual exhibition on the evening of March 9th. This is one of the best displays that has ever been made in the west. Pictures that have taken prizes in the Paris Exposition and elsewhere form a part of the Art Institute's collection.

A party of hunters recently enjoyed a very rare sport on Antelope Island in Great Salt Lake. Mr. J. H. White, owner of a herd of twenty-six buffaloes, decided that three must be killed on account of their age and savage habits. The hunters succeeded in slaying the animals but not until they had subjected themselves to considerable danger. The chase was made on foot, and the hunters were not always the pursuers. The heads and hides of the three buffaloes were worth $1800. These splendid animals, which a few decades ago wandered in innumerable herds over the plains, have now nearly disappeared from the earth. Utah is one of the very few places that has any left.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 26, 1903.

EDITORIAL.

THE BLESSING OF CHILDREN.

SOME time ago an article by President Joseph F. Smith regarding the repetition of sacred ordinances appeared in the STAR. After speaking of the holiness that attaches to all ordinances of the priesthood, he warns against unnecessary repetition. Among matters referred to is the blessing of infants, and he states that the rule of the Church is that children born to members should be brought to fast meeting and there be blessed under the direction of the Bishop, who usually calls upon the father if he is an Elder in good standing. However, it is the father's right, if he holds the higher priesthood, to bless his children at home, and in that case the ordinance should not be repeated in the fast meeting. There must be a record made of this ordinance and placed in the Bishop's hands that his records may show the age, parentage and name of the infant and by whom it is blessed.

These instructions are applicable to the mission field, but a few matters in this connection should be observed. It is a rare exception that a father blesses his children at home and does not take them before the Church as the revelation directs (Doc. and Cov. 20: 70), though he is permitted to do so if he desires. If he does, it should be with the consent of the presiding officer in the ward or branch, for this ordinance is not like the administration to the sick or a father's blesssing his family, or members of it, before leaving it or under special conditions. The blessing of the new-born babe is essentially a matter of Church record just as much as is baptism, and over all matters of record in the ward or branch the Bishop or branch president has complete control.

A father might desire to baptize and confirm his children, but he is not permitted to do that without being directed by the Bishop, if he lives in Zion. No baptism is performed in the mission field without the direction of the branch president, and in some parts of the mission without the direction of the conference president. This same rule applies in the case of blessing children. When there is some special reason for it, the infant may be blessed in the home by the father, but he must obtain the consent and assistance of the branch president, who will make a record at the time of the sacred ordinance. Otherwise the revelation should be followed wherein it states: "Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name."

SENATOR REED SMOOT SEATED.

To the coterie of religious politicians who sought so hard to prevent Hon. Reed Smoot from taking his seat in the United States Senate, it was a disappointment but probably no surprise that that body received him by unanimous vote. The campaign was so clean and straightforward, the choice by the Utah legislature so nearly unanimous, the character and ability of the candidate so irreproachable that the attempt to keep him from the senate was manifestly the work of bigoted men whose shaft was aimed at the Church of which he is a member. The only reason they could urge against Senator Smoot was that he is a member of the Council of Twelve Apostles. This surely was a matter of concern only to the citizens of Utah, but the association of sectarian ministers at Salt Lake City tried to rouse the prejudice of the country. The matter was a novel one in America. Should a legally qualified man be excluded on account of his Church belief and position? The press of the country took it up, and the subject of "Mormonism" was discussed with more enlightenment possibly than ever before. It was so apparent that the opposition was a religious scheme that many of the leading journals of the country came out openly and declared that the newly elected senator should be seated.

At the last moment, when it was certain to everybody that Senator Smoot would be given his rights unless something startling happened, the unscrupulous Reverend J. L. Leilich, who has charge of the Methodist missions in Utah, swore falsely that Senator Smoot was a polygamist. The affidavit was made at Washington, and filed with the Senate committee. This was the last resort of the bitter opposition. The scheme was evidently to frighten the Senate and prevent the seating, and in the meantime, before next December, turn the bellows on the smouldering coals of prejudice. The Senate, however, did not stampede, but calmly and unanimously admitted the new Utah senator, and referred all protests to a committee. These will come up at some future time, but the senate will not expel a man for no offense save his religious faith, which they understood perfectly when they admitted him.

THE HOME OF THE STAR.

It will be forty-eight years on the first of April since the headquarters of the European mission were removed, under the direction of the late Franklin D. Richards, to their present location at 42 Islington, Liverpool. During nearly half a century the Elders from Zion have been received on their arrival on foreign soil at this house. Within its walls they have sat under the voice of Apostles and prominent Elders and received exhortations to be pure and faithful in their ministry, and instructions regarding the evils they were about to meet, the nature of the trials that the world had for them and their duties in the mission field. On returning to their homes they have also met here and been urged to continue their spiritual labors when they reached Zion. Many of the Elders who made these quarters their abiding place while carrying on their missionary labors in the world have now passed behind the veil and are there engaged in similar work among the spirits in prison. "Forty-two," as the office is affectionately called over the whole Church, will never be forgotten.

This building was not the first home of the Millennial Star office and

mission headquarters. The first STAR was published at 47 Oxford Street, Manchester, May 1, 1840. In April 1842 the publication was transferred to Liverpool, first to 36 Chapel Street, later to Stanley Buildings, Bath Street, 135 Duke Street, 6 Goree Piazza, 39 Torbock Street, 15 Wilton Street, and at last to 42 Islington (then numbered 36 Islington).

J. J. C.

SUPERINTENDENT H. ALEXANDRA of the Bradford Sunday school and his assistants write that the school's first anniversary celebration was held last Sunday and a very enjoyable time was had. An attendance of one hundred and thirty listened to the program, an interesting part of which was an address on the life of Joseph Smith by President Franklin C. Moyle. The brethren express their hope that their school may grow, as they feel it is a good means of teaching the principles of the Gospel.

PRESIDENT JOSEPH S. CLARK of the Liverpool conference writes from Burnley that recently fifteen souls were baptized and confirmed members of the Church at that place. Elders William M. Howell and J. Scott Jenson performed the baptisms at the public baths in the presence of about forty Saints and friends. The simplicity and solemnity of the ordinances were especially striking to those who saw them for the first time. President Clark adds: "We feel encouraged in our work. The coming year promises to be a fruitful one in all the districts where the Elders are laboring. We expect, shortly, to open some districts in the northern part of Lancashire where no work has been done for several years."

THE semi-annual Nottingham conference of the Church of Jesus Christ of Latter-day Saints will be held in the Mechanics Lecture Hall, Burton Street, (entrance opposite Trinity church) Nottingham, on Sunday, April 5, 1903, services commencing at 10:30 a.m., 2:30 and 6 p.m. All are cordially invited.

THE SHEFFIELD CONFERENCE.

THE semi-annual Sheffield conference met Sunday morning, March 22, 1903, at 10:30 a.m. There were in attendance President Francis M. Lyman of the European mission; President Franklin H. Wyatt and Elders Joseph C. Wood, William A. Childs, John H. Wheeler, Henry R. Coulam, Edmund R. Berrett, Mark A. Coombs, Harold A. Lafount, Walter Parry, Samuel R. Winn, William Moss, John H. Horsley, Henry Bartholomew, Samuel W. Leigh, Brigham Y. Mansfield of the Sheffield conference. The sacrament was administered by Elders Coombs and Berrett.

President Wyatt welcomed those present, reported the condition of the conference and presented the names of the Church authorities, all of whom were unanimously sustained. The clerk read the statistical report for the past six months, which showed an average of 910 tracts distributed, 56 Gospel conversations and 27 books per Elder per month. Elder Wheeler spoke of Joseph Smith as the instrument chosen of God to receive the Gospel and direct its promulgation to all the world. His successors have been divinely authorized,

and through them God reveals His mind and will. Elder Childs said that though John, the beloved disciple, tells us in Revelation that man must not add to that book, he does not say the Lord would never again reveal His word to His children.

President Lyman encouraged the Saints to do all the good they can among their relatives and friends before yielding to the spirit of emigration. We can serve the Lord in England as well as in Zion. It is expected that every member will assist in spreading the Gospel plan by distributing tracts and books, and paving the way for the Elders' labor. The Gospel is a work of sacrifice as well as love. The Lord sacrificed His life to make it possible for mankind to obtain eternal life. If we are faithful here the Lord will gather us in due time and bless us for the work we have done in the world. This is not the gospel of Joseph Smith, Brigham Young, Moses or any other man. They were Prophets through whom the will of God was made manifest, but it is the Gospel of Jesus Christ, and we must be obedient to all its principles if we hope to obtain eternal life.

At 2:30 the conference reconvened and meeting was begun with the usual exercises. Elder Coulam quoted from Daniel that in the last days God should set up a kingdom which shall never be destroyed. That kingdom has been set up through the Prophet Joseph Smith and no man can destroy it. Elder Wood referred to the words of John, "And I saw another angel fly in the midst of heaven, having the everlasting gospel." This was the angel Moroni who revealed the plates upon which were written the Book of Mormon. This book contains the Gospel in its purity. It in no way takes the place of the Bible, but is clearer by reason of its not having been changed so often by men.

The choir under the direction of leader George H. Mellor rendered in a pleasing manner the anthem "Jerusalem."

President Lyman said that there are not two true gospels more than there are two authorized forms of government in England. God is not the author of confusion, and the existing religious disorder is of man. The Church is organized as anciently, and the fruits of the Gospel are with the Saints. We are a temple building people, a gathering people, and the only people who work for the salvation of the dead. There are sincere Christians who persecute the Church, but the light has not shone upon them. When it does come they will know the Gospel as taught by the Latter-day Saints is true and be just as earnest for its advancement as they are now opposed to it.

At 6:30 p.m., after singing by the choir and opening prayer, members of the Higham branch rendered the anthem "Count your blessings." President Wyatt compared our teachings with the Gospel taught by our Lord and by His Apostle Paul when they were upon the earth. It is not new, but the old one restored again as foretold by the Prophets. He explained that the Godhead consists of three separate and distinct personages, yet one in purpose and intent. Elder Bartholomew showed that a perfect repentance, a godly sorrow, is required before one is a fit subject to accept baptism. The choir sang the anthem, "Cry out and shout ye inhabitants of Zion," President Lyman took for his text "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation." The Gospel requires a living faith and true repentance. Where religious liberty is given by any country there will

the Gospel be taken by the Latter-day Saints until every nation, kindred, and tongue shall have the privilege of entering the fold. The gate to the Church opens in and out. People must become fit subjects before entering, but if their lives be evil they must go out. The conference after singing and prayer was adjourned for six months.

A priesthood meeting was held Saturday, March 21, and President Lyman gave instructions to the Elders after hearing their reports. A social gathering was held in the Arcade Hall, Saturday evening, where a specially prepared program was rendered and enjoyed by a large gathering of Saints and friends,

JOHN H. HORSLEY, Clerk of Conference.

MURDER ON THE INCREASE.

CHICAGO'S chief of police, Mr. O'Neill, has recently expressed himself to the effect that the crime of murder is growing more common than formerly. "All over the country," he said, "there seems to be an abandonment to impulse. There is a fever of unrest and recklessness which comes from a lack of proper moral training."

The chief did not hesitate to say that the exponents of moral teachings practically are unable to impress their ideas of obedience to the Decalogue. Few murders, he thinks, are premeditated. Most of them are due to lack of moral restraint.

One cause of the growth of the terrible evil, to which the attention is called, is the tendency to regard those who commit hideous crimes as irresponsible. "Medical insanity" is a new form of malady that is likely to be heard more of, as the occasion arises. For if a criminal can be legally sane and medically insane, it should be possible to prove some kind of insanity in every case, where murder is charged, unless, indeed, the accused happens to be somebody without money and without influential friends.

Disregard for human life is a sure sign of disease in a nation. Not long ago, at the Fordham College banquet, a judge of the supreme court of New York, Morgan J. O'Brien, took occasion to say that there was danger of the overthrow of the Republic by the powers of anarchy. He expressed apprehension that our "splendid fabric of liberty may fall to rise no more." He intimated that it may "go down as republican Rome did before the Vandal and the Hun."

This, of course, was oratory. There may not be much immediate cause for alarm. But it is quite certain that if the Hun and the Vandal are permitted to hold sway; if human life is to be held cheap; if violence is to go unrestrained, the "splendid fabric of liberty" will soon be torn and tattered. The unrestrained rule of anarchy is sure to be followed by a deluge.

But if it is desired to stem the tide of violence and give society an impulse in the opposite direction, it will be necessary to go to the very root of the trouble, and apply the remedy there. And on that subject it may be well to quote Herbert Spencer. He says:

"Literature, journalism and art have all been aiding in this process of rebarbarization. For a long time there have flourished novel writers who have rung the changes on narratives of crime and stories of sanguinary deeds. Others have been supplying boys and youths with tales full of plotting and fighting and bloodshed, millions of such having of late years been circulated.

As indicating most clearly the state of national feeling, we have the immense popularity of Rudyard Kipling, in whose writings one-tenth of nominal Christianity is joined with nine-tenths of real paganism, who idealizes the soldier and glories in triumphs of brute force, and who in depicting school life brings to the front the barbarizing activities and feelings and shows little respect for a civilizing culture. More and more the spirit of conflict has been exercised by athletic games, interest in which has been actively fostered, first by the weekly press and now by the daily press, and with increase of the honors given to physical prowess there has been decrease of the honors given to mental powers. Meanwhile literature and art have been aiding. Books treating of battles, conquests and the men who conducted them have been widely diffused and greedily read. Periodicals full of stories made interesting by killing, with accompanying illustrations, have every month ministered to the love of destruction, as have too the weekly illustrated journals. In all places and in all ways there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments, and an increasing culture of blood thirst."

The picture is well drawn. It is true to life. It indicates where the remedy must be applied, if at all. And if it is not, the time will come when the prediction of Chief Justice O'Brien may come literally true.—*Deseret News.*

AN EPISTLE ON ETHICS.

BY PRESIDENT JOSEPH F. SMITH IN THE *Improvement Era.*

If it were in good form to project "don't's" at the young men of the Church, I should head the list with what is a very important one: "Don't meddle with other people's business; mind your own."

The "Mormon" creed: "Mind your own business," is a good motto for young people to adopt who wish to succeed, and who wish to make the best use of their time and lives. And when I say young people, it includes as well aged and middle aged men and women.

Let it be remembered that nothing is quite so contemptible as idle gossip. Byron said a good thing when he put into the mouth of Don Juan these words:

> In fact there's nothing makes me so much grieve
> As that abominable tittle-tattle,
> Which is the cud eschewed by human cattle.

How idle to go about whispering mysterious words here and there—words often without foundation in fact, but uttered with injurious intent, and perhaps with the idea of creating for the whisperer some imaginary respect, because of his supposed possession of special knowledge! But such action seldom bodes good, or sets upon the round of human lips sentiments of appreciation for the excellent, the beautiful and the true, in a brother, neighbor or friend. Such gossip and meddling constantly hold to view the defects of its subjects, and the scandals that are born fly as upon the wings of eagles. To be thus engaged is a positive injury, also, to the person so employed, because by constantly holding the defects of others in his own mind, he ruins his own ability to see and appreciate the virtues of his fellows, thus stifling his nobler self.

It is so very much better for a person to strive to develop himself by observing all the good points he can find in others, than to strangle the growth of his better self by cherishing a fault-finding, sullen and intermeddling spirit.

The Scriptures support this thought. The great Psalmist says in substance in the fifteenth psalm: "He that back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, shall abide in the tabernacle of the Lord, and never be moved." To abide in the tabernacle of the Lord is to enjoy His Holy Spirit. Now, he that taketh up a reproach against his neighbor is in great danger of losing the Spirit of the Lord. "But my neighbor has done this, that, or the other that is forbidden by the law of the Church, or good usage, why should I not set him right?" says one. Let that one ask himself: "Is it my business?" The answer will suggest itself: If it is not my business, let me be wise enough to mind my own business. For "he that refraineth his lips is wise, and he that uttereth a slander is a fool;" and, further, the Lord declares through the Psalmist: "Whoso privily slandereth his neighbor, him will I cut off."

But with all these warnings, and with the constant drilling into our ears of the virtue of minding our own business which was early a characteristic of the "Mormon" people, and which is so yet, thank God—there are still persons among us who delight in meddling with others' affairs, setting forth idle tales about their neighbors, and seeking to create strife and turmoil among the people. They are loath to lead out to do anything themselves, but are constantly worrying about what others do, and how they do it. They are ever alert for the disagreeable, and seldom see good in anything, or behold virtue in the motive of anyone.

Such a spirit should be avoided, and especially by young men and women, who should rather seek to cultivate magnanimous, charitable, and loving thoughts towards all. We meet in others just about the sentiments we entertain of them, and are paid in return with much the same coin that we circulate. Our duty then, is to surround ourselves with an atmosphere of kindness and consideration for our fellows. Such a course will prove favorable to all that is best in us, and will produce a like effect upon all who come within the circle of our influence. It will, besides, and best of all, insure us the good will and Spirit of our Father in heaven, thus enabling our souls to broaden, expand and develop.

Let it be the aim of the Saints to cultivate the spirit of generosity and goodwill, such as was exemplified in the life of Christ, and proclaimed when the angels heralded abroad the message: "Peace on earth, to men good will," and which has been reiterated in the modern restoration of the Gospel. Watch constantly for that which is worthy and noble in your fellow man. It makes a person better to see and speak of good in his neighbor; while there is unbounded delight in observing the effect that a few words of appreciation and encouragement have upon men, women and children with whom we associate. Let those try it who wish to get the genuine sweets out of life.

The meddler, the gossip, the fault-finder, on the other hand, soon ruin their own capacity for observing the better side of human nature; and, not finding it in others, search in vain for its influence in their own souls.

There is a wonderful field in the organizations of the Church for the cultivation of all the virtues of the human heart. It is the business of every officer and member of the Church, and of her associations and organizations, to lead out in doing good; to stand first in serviceable practices in the Gospel's

atmosphere of sunshine and peace; to lift up and not to cast down; to encourage and not to repress; to dispense joy and to drown sorrow; to refrain their lips from slander and backbiting, and, by sweet temper and kind words, to unfold the better side of human nature; to mind their own business, and not to unduly criticise, nor to find fault, nor to delight in tale-bearing, scandal, envy and gossip.

This advice heeded, our social ethics would soon show wonderful improvement; happiness, beauty of disposition, love, and moral cleanliness, would increase among the Saints; the Spirit of God would delight to dwell in their midst, and the best qualities of the people would unfold and develop like the rose in the warm sunshine.

GENERAL BOOTH IN UTAH.

In an interview just published in the *Daily Mail*, General William Booth of the Salvation Army described his recent visit to America. His comments on his visit to Utah are interesting. The statements are not correct in all particulars. Their value lies in the fact that General Booth, though a religious leader from the ranks of whose followers many Latter-day Saint converts have been made, sees nothing to be frightened at in the "Mormon" question.

"And nowhere was I received with greater respect than in Salt Lake City by the Mormons. You may go about the shops and hotels and warehouses, which I did, or into the homes of the people, which I didn't and you would notice no difference from the ordinary run of society. I think the question of Mormonism is largely one of secular prosperity. A man goes out there and gets a chance immediately. He wants to have a bit of land or a shop, and every help is given to him if he does right. I don't think religion has very much to do with it I held four meetings there, and the Governor himself presided, while the head of the Mormon Church and his Bishops came and listened to me, and shook hands with me, and congratulated me on the remarkable gathering. The Governor afterwards said to me: 'Thank you for the meeting this afternoon. That was certainly the strongest sermon I ever heard in my life.'"

"What was the subject of that sermon?"

"It was on the Past, Present and Future of the Salvation Army. This country could take a lesson from the Mormons in the matter of colonization. Get hold of the men who have some fitness for the business, and give them seed to sow and implements with which to cultivate the land, as well as a horse; and let them pay you back again what you have expended on them. That is the principle of the Mormons. They spend money on a man, who afterwards has to return that money, as well as a tenth of all he produces."

CURRENT EVENTS.

DEAN FARRAR'S DEATH.

A dignitary of the Church of England whose influence has extended decidedly into the Christian world as a whole died last Sunday. Frederick William Farrar, Dean of Canterbury, closed his busy life at the age of seventy-two years. He was a profound student and gifted preacher and writer. His

fame will rest mainly on his excellent "Life of Christ" and collection of sermons published under the title "Eternal Hope." The advanced views of the latter book probably cost him preferment to a bishopric. In it he declares the true doctrine that there is hope of salvation even for those who die in their sins, for he admits the possibility of repentance after death. The preaching of this doctrine, so familiar to the Latter-day Saints, has caused much controversy, but broad-minded Christians are coming more and more to accept it.

SONNET.

The mountain rills flow downward to the plain
'Mongst rock and bramble, where at every turn
Grow silver lichens, moss and waving fern—
Where echoes wake at every bird's refrain.
They flow and join where noonday sunbeams burn
To fields of gold and breath of dark green corn;
So glide the laughing rills at night and morn.
May I, when called upon to give return
Of doings good and bad midst strife and woe,
"I've done thy will," may every answer be;
And peaceful as the gentle streamlets flow
Into the bosom of the great, gray sea,
May I, whenever I am called to go,
So glide into the vast Eternity.

SELECTED.

DIED.

DRANEY.—At Plain City, Weber county, Utah, February 8, 1903, Samuel P. Draney. Death was due to an accidental fall from a tree. Deceased was Bishop's counselor in his ward and a few years ago filled a mission to Great Britain. He left a wife and eight children besides many friends to mourn his sad end.

ELLIOTT.—Of pneumonia, March 11, 1903, Sarah Ann, the beloved wife of Henry Elliott, born November 10, 1837, at Upper Heyford, Oxfordshire, England; interred at Lapworth cemetery, Warwickshire. She lived and died a faithful Latter-day Saint.

CONTENTS:

A Personal Testimony 193
Ark of the Covenant 198
Rapid Eating 199
News of the Great West 199
Editorials:
The Blessing of Children 200
Senator Reed Smoot Seated ... 201
The Home of the STAR 201
Editorial Notes 202
The Sheffield Conference 202
Murder on the Increase 204
An Epistle on Ethics 205
General Booth in Utah 207
Current Events 207
Poetry:
Sonnet 208

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